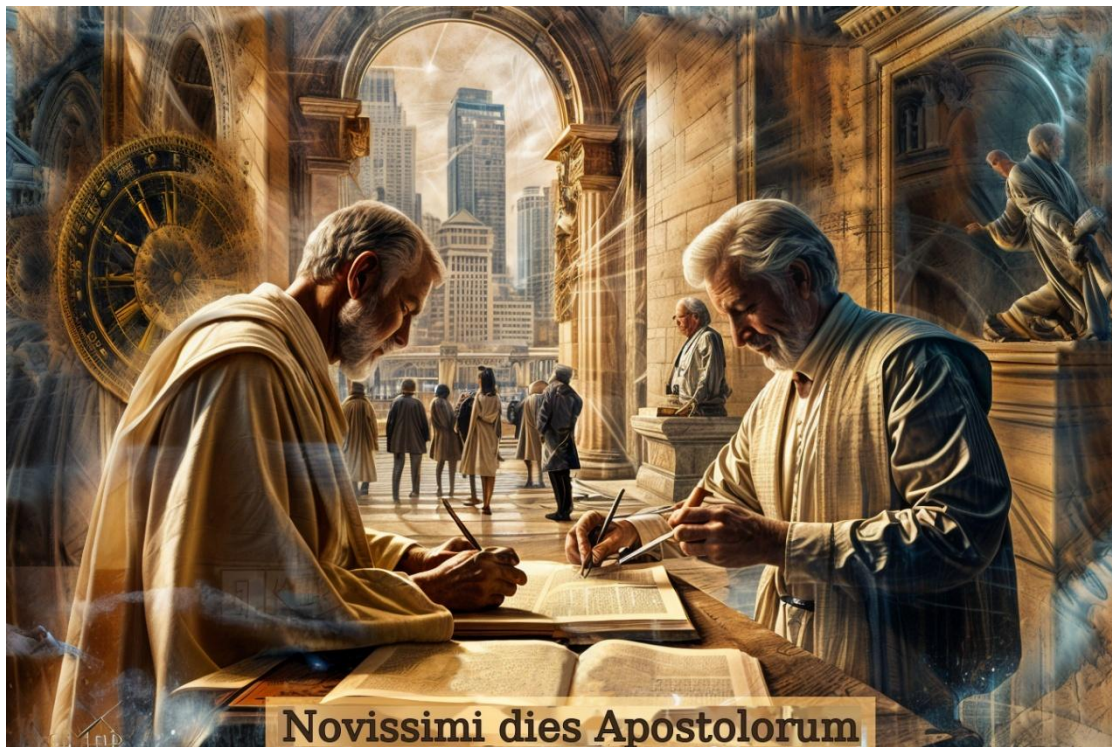


A Concise Case For *Present Millennialism*

The Christ-Centered, Church-Focused
Eschatology of the Apostles
Including
The Purpose and Importance of
Understanding the Millennial Reign of Christ on the Earth



*And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. ~ Jesus Christ (Luke 17:20-21)***

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Preface

For those unfamiliar with **Present-Millennialism**: we are **not Preterists**; we affirm the **future** fulfillment of prophecy—including the coming **great tribulation**, the **literal, visible Second Coming of Jesus Christ *after* the Tribulation**, the **resurrection** of the dead, the **final judgment**, and the **new heavens and new earth**. We hold that **Christ's kingdom is present now**—He reigns in His church; His kingdom people—so the “thousand years” of Revelation 20 describes **this present age**, not a post-Parousia earthly utopia. Our hope is not a two-phase program but the **consummation at His appearing**; until then we preach the gospel, pursue holiness, and watch for His coming.

We follow the Bible's own pattern of progressive revelation—promise to fulfillment—letting later, clearer texts interpret earlier shadows. Our aim is pastoral clarity: to test the popular future millennium claim by the plain timing statements of Jesus, Paul, and notably Peter, and by the Old-Testament profile of the Day of the Lord. Read as a whole, Scripture yields a coherent, church-centered eschatology that fuels mission now and watchfulness until He comes. What follows is a concise case for present-millennial hope.

Scope of this brief

To keep the discussion focused and useful, **this brief addresses one main point**: the core premise shared by nearly all forms of premillennialism—that after the Second Coming, Christ will inaugurate a literal thousand-year reign on earth. By isolating that heart claim and testing it by the clearest apostolic KJV texts (especially 2 Peter 3; 1 Corinthians 15; 1 Thessalonians 4–5; Matthew 13 and 24-25), we aim to offer a decisive refutation without a lengthy, complex detour through every variant scheme. The goal is clarity, not exhaustiveness; the supporting notes and visuals simply serve the argument. A fuller, extended critique of ancillary issues is available separately from the author upon request.

1. God does all things with purpose

When studying any doctrine—new to you or long held—it is essential to remember that God does all things with purpose (Eph 1:11). God does nothing at random; from creation to the cross to the church, His works unfold with deliberate design. That’s why the Bible invites us to expect purpose in every season—teaching us who God is, what He wants, and where history is headed. In its pages we see a clear pattern: God creates, covenants, redeems in Christ, forms a people, and promises consummation. The Bible isn’t a grab-bag but an architecture: promises laid, patterns built, and fulfillment crowned in Christ. Later revelation and fulfillments interpret the earlier; vague or harder texts are unveiled through clearer and self-explanatory texts. When we follow this pattern, God’s Word leads not to confusion but understanding, not to drift but direction—and our theology reflects the coherence and purpose God has woven into His revelation.

2. Expectations of God’s Purpose in the Church

The New Testament church was born on the day of Pentecost and will continue until the Second Coming of Christ. In the New Testament church, we see significant purpose and function in scripture. First, and most importantly, it is Christ-centered and the main objective is His love for the world and reconciliation. In it we see rich purpose and function: the Gospels reveal God’s heart and forward-looking plan; Acts records the church’s birth and gives living examples of salvation and mission; the Epistles form apostolic life and doctrine. There is a vast wealth of information, instruction, and example all pointing to and culminating in the Second Coming of Christ.

By contrast, the idea of a future thousand-year kingdom on this present earth held by Premillennialists, leaves us only with speculation and extrabiblical theories and concepts. This is because Scripture does not spell out its laws, worship, or activities of daily life. Nearly every detail becomes guesswork—and a broad spectrum of man-made scenarios about a supposed future, earthly kingdom of Christ. This does not fit the pattern of progressive revelation of scripture.

Present Millennialism puts to rest the questions and the confusion about the substance of a future 1000-year Kingdom on the earth. A close examination of prophecy from the Old Testament through to the writings of Jesus and the Apostles tell us that all is fulfilled in the Church – the true kingdom of God on the earth. The only kingdom that remains, Until the second coming of Christ, the consummation, the total destruction of heaven and earth.

Premillennialism diminishes the work of Christ, the importance of the Church, our roles as ambassadors for Christ, and the miracle-working power of the Holy Ghost. The Pharisees were looking for another, future earthly kingdom and they missed it because it had already come. The Church must not make the same mistake today; however, the modern Apostolic Church seems to fallen into the same trap – still looking for another earthly hope and kingdom beyond the one that Jesus has given us and paid for with his own blood.

3. Understanding Premillennialism

It's important that one should have a basic understanding of premillennialism before they claim it is what the Bible actually teaches. There are varying views and details in premillennialism, and we must briefly touch on them here. Again, you should have a basic understanding of the doctrines you embrace. Here is a brief, factual assessment of the premillennial view. Premillennialism comes in two main families with lots of internal variety:

- A. Historic (or Classic) Premillennialism**, which sees one people of God (Jew and Gentile) enduring the Great Tribulation, a single visible return of Christ after the tribulation, followed by one general resurrection of the righteous at His coming, and another (future) earthly reign of Jesus (lasting for 1000 years). Some await another literal earthly temple, all agree on a literal bodily reign of Jesus in Jerusalem.
- B. Dispensational Premillennialism**, which keeps a sharper Israel–church distinction and usually splits end-time events into a **rapture** of the church and a later **second coming**, with rapture timings that vary (**pre-trib** majority, **mid-trib**, and **post-trib** rapture views). Within dispensationalism you'll see **classic**, **revised**, and **progressive** versions with a future Jewish-focused millennium. Most await **two** literal earthly temples; one during the tribulation to be desecrated, and one for millennial activities including Jesus bodily reign and animal sacrifice (some say for atonement, and some ceremonial). Across its varieties, the shared claim is a **future, literal 1,000-year earthly reign beginning at His coming**—the single point tested in this brief.”

After reading these descriptions, you may espouse one or the other, form your own variety or mix, or walk away scratching your head not sure exactly what you believe. However, across both camps, premillennialists typically hold to a future, literal **1,000-year** reign from Jerusalem. Disagreements pop up over a **rebuilt temple** and **sacrifices** (memorial vs. none), how Old Testament land promises hash out, how many **resurrections/judgments** there are (two-stage vs. one main resurrection for the righteous at the Second Coming and another for the wicked after the millennium), and how much of Revelation's imagery is strict literalism versus symbolic scene-setting. As you can see, premillennialism can be quite complex (which is not the case with Present Millennialism).

We could point out significant, fundamental flaws and contradictions with all of these aforementioned details, **but for the purpose of this discussion, ALL of these components are irrelevant except one**. The common thread for nearly ALL premillennial views is there will be a **future 1,000 literal reign of Christ on the earth beginning with the Second Coming of Christ**. It is precisely this claim that so sharply contradicts Scripture that we have written this simple, concise exposé of the supposed future millennium. Here we show, in condensed form, why the doctrine is unbiblical and how it conflicts with the basic contours of Jesus' teaching and Apostolic Eschatology. As previously stated, a separate, broader treatment of premillennialism's Biblical conflicts is available from this author upon request.

4. The Crumbling Foundation Premillennialism

As previously stated, understanding the basic teachings of premillennialism is essential if you are going to embrace it. Most people who expect a future earthly millennium do so because they were taught to and because of a brief "proof passage" in Revelation—a book filled with vivid, symbolic, and apocalyptic imagery. With so much weight placed on this one passage, it deserves closer examination.

Contrary to the popular interpretation, **Revelation 20:4–6 never states that the millennium begins after the Second Coming of Christ**. That sequence is commonly assumed and then forced into the passage, but it is not what the text actually says. What the passage explicitly states is that **the first resurrection takes place after "the thousand years" are finished** (Revelation 20:5–6), making the timing of the resurrection the focal timing point of the passage, and in doing so, establishing the timing of the millennium itself.

This becomes especially significant when compared with the plain teaching of Jesus. On multiple occasions, Jesus declared that the resurrection of the righteous occurs "**at the last day**"¹ (John 6:39, 40, 44, 54), and elsewhere connected that resurrection with "**the end of the world**"² (Matthew 13:39–43, 49–50). If the resurrection takes place at the last day and at the end of the world, then any interpretation of Revelation 20 must harmonize with those clear statements rather than require them to be reinterpreted.

Jesus taught the Resurrection was in the last day.

John Chapter 6:39, 40, 44, 54

39 ...that of all which he hath given me...but should raise it up again at the last day.

40 ...that every one which seeth the Son, and believeth on him...and I will raise him up at the last day.

44 ...and I will raise him up at the last day.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Martha was definitely not premillennial.

John 7:24

Martha saith unto him, **I know that he shall rise again in the resurrection at the last day.**

In addition to the last day, Jesus also taught that the resurrection was at the end of the world.

Matthew 13:39–40, 43, 49

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father...

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just...

Apostle Paul did not deviate from this paradigm. Speaking of the resurrection, Paul leaves no room for a future 1000-year earthly kingdom.

...even so in Christ **shall all be made alive**. But every man in his own order: Christ the firstfruits; afterward **they that are Christ's at his coming**. **Then cometh the end**, when he shall have **delivered up the kingdom to God**, even the Father; when **he shall have put down all rule and all authority and power** 1Co 15:22 -24

If the resurrection of the righteous occurs **at the last day**, and the last day coincides with **the end of the world**, then any interpretation of Revelation 20 that places the first resurrection **before** the end of the world must explain how it harmonizes with these repeated, straightforward statements of Jesus and others. This is one of the central interpretive tensions between the popular premillennial reading and a present-millennial interpretation.

Revelation 20 **doesn't say that the 1000 years is after the second coming, but it does say the first resurrection is after the 1000 years.**

But the rest of the dead **lived not again until the thousand years were finished**. This is the **first resurrection**. **Blessed and holy is he that hath part in the first resurrection...** (Revelation 20:5-6)

The popular premillennial reading appears compelling at first glance, but only by assuming a sequence that the passage itself never states. When that assumption is removed, the interpretation must be weighed alongside the broader testimony of Scripture. The resulting tension suggests that the commonly accepted reading is mistaken and can only be maintained by reading a chronology into Revelation 20 that the text itself does not provide, while numerous clear and straightforward passages elsewhere reject that assumption.

However, if you recognize that the millennium is Christ's reign now, the prophetic pieces snap into place: the promises and expectations that many claim are future, fit the **present** kingdom of Christ on the earth like a glove.

5. The False Hope of a Future Kingdom on the Earth

Christ reigns now in His church (Rev 1:5-9; Acts 2:33–36; Eph 2:6; Col 1:13), and **He hath made us kings and priests** (Rev 1:6); we **have been translated into His kingdom** and **made to sit together** with Him even now (Col 1:13; Eph 2:6; Rev 1:9). The church is at work, preaching the Gospel and reaching the lost—both Jews and Gentiles—all are welcome. The Old Covenant has been fulfilled and made obsolete in Christ's new covenant of grace (Luke 24:44–49; Heb 8–10). **A yet-future earthly kingdom adds no biblical purpose or value to what God is doing now**; in practice it distracts and diminishes the present mission of the church. As Jesus said at the cross, “***It is finished*** (John 19:30)” and confirmed in Hebrews, “*we are sanctified through the offering of the body of Jesus Christ **once for all**.*” (Heb 10:10)

It is often cited that that purpose of a future 1000-year future dispensation is for the benefit of the Jews. This has spawned the two-gospel theory; one gospel for the Jews and one for the gentiles. This heresy is sharply refuted by Apostolic covenant theology and scripture. The Acts 2:38 promise is *unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* (Acts 2:39)

Apostle Paul drives this message home. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Paul writes, “now is the day of salvation”—not tomorrow or in another era; there is an urgency, and a commission. Yet, half of the church today is looking for a comfortable escape in the pre-tribulation rapture, while the other half are awaiting **another earthly kingdom** where we will have *more* power and presence. Did not the Jews make the same mistake—**looking for an earthly king and kingdom**? Yet, Jesus answered them plainly; **the kingdom is already here** and it’s not in the physical realm.

*“And when he was **demande**d of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**”* (Luke 17:20-21)

Would it affect our mindset and our actions if we understood that the **next major Biblical event was the passing of this present world and the beginning of the eternal state**? Wouldn’t the enemy want nothing more than to have us relax, and believe in a *second* earthly Kingdom—one with greater scope and authority in glorified bodies while in the physical presence of Jesus without fear of harm or persecution? Why bother to win souls now—there will be new and greater opportunities later on?

6. Settling the Matter: The Eschatology of the Apostle Peter

6.1 Apostle Peter vs. Premillennialism

Premillennialism lives or dies on this claim: the Biblical term, “**The Day of the Lord**” is *not* one day, but that lasts **1,000 years**. They must hold to this position because the Bible clearly teaches the **Day of the Lord** comes at the Second Coming, and Apostle Peter says that heaven and earth pass away **at the arrival of the Day of the Lord** (and thus begins the redefinition of scripture, turning a day into 1,000 years to fit the pre-mil narrative). Their rationale is this day cannot be 24 hours because that would leave no room for a 1,000 year millennium; thus the “day” must = 1,000 years. It should be noted that Bible never says the “Day of the Lord” lasts 1,000 years, and **Peter won’t allow it**. He writes the “**Day of the Lord will come** as a **thief in the night; in the which the heavens shall pass away... the elements shall melt... the earth... shall be burned up**” (2 Pet 3:10). Notice Peter says that the day of the Lord will **come** as a thief in the night, not **end** in the thief as a thief in the night when the heaven and earth shall pass away. Why would Peter warn us about the **coming** of the day of the Lord, rather than the **ending** of the day of the Lord, since that is when the destruction of the world and the final judgment is set in motion?

Peter clearly conflates the thief-like coming with the dissolution of heaven and earth—no gap permitted. The world dissolves **when the Day comes**, “**comes**”, not “**ends**”; “**in the which**,” not “**after which**” or “**at the end of**.” The **arrival** erases the old creation—there’s no time left for a future earthly millennium.

This verse is tight and succinct: “***The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away... the elements shall melt... the earth... shall be burned up***” (2 Pet 3:10). It doesn’t allow for separating the coming of the Day from the heavens and earth passing away 1,000 years later. “*In which*” is referring to the time of the **coming** of the Day.

If the day were 1,000 years in duration, it would have to read something like:

***“The Day of the Lord will come as a thief in the night; [and will end as] in the which the heavens shall pass away...*”**

This required manipulation of definitive texts begins to resemble methods pretribulation proponents use to separate and push back the Second Coming 7 years after the rapture without Biblical support.

Premillennialists will often point to Peter’s analogy, “*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*” (2 Peter 3:8)

Peter’s point isn’t a time-conversion formula—it’s a **perspective correction**. In context (2 Pet 3:3–10), scoffers say, “*Where is the promise of his coming?*” Peter answers: **God isn’t late; He isn’t bound by our clocks.** “***One day is with the Lord as a thousand years, and a thousand years as one day***” (v.8) uses **simile** both ways to deny any math. It means God’s experience of time is not like ours (cf. **Ps 90:4**), not that a “day” equals 1,000 years. Verse 9 explains the point: “*The Lord is **not slack**... but is longsuffering,*” i.e., the apparent delay is **mercy**, giving space for repentance. And verse 10 drives it home: **when the Day of the Lord comes**, it arrives “**as a thief**” and the heavens **pass away**—no hint of a lengthy interim once it arrives. So 2 Peter 3:8 teaches God’s **transcendence and patience**, not a prophetic calculator or conversion.

Scripture does provide **text-given measures of time**. For covenant reckoning, Moses defines a “**week of years**”: “*seven sabbaths of years... seven times seven years*” (Lev 25:8). In prophetic sign-acts, the Lord sets “**a day for a year**” (Num 14:34; Ezek 4:6). And apocalyptic passages equate **3½ years** across parallel phrases: “**a time, times, and an half**” (Dan 7:25; 12:7) matches “**forty and two months**” (Rev 11:2; 13:5) and “**a thousand two hundred and threescore days**” (Rev 11:3; 12:6). These are **context-bound** definitions supplied by the text itself—not a universal calculator. By contrast, **2 Peter 3:8** is a simile about God’s perspective (“*one day... as a thousand years*”), not a new time unit. **So then, there is no biblical basis for turning Peter’s analogy into a calendar of prophecy. Accordingly, Scripture supplies its own units, and we are not at liberty to create them.**

Premillennialists have built their house of cards on the “day=1,000 years” claim, because it would be otherwise so damaging to their position. Yet, Apostle Peter is clear, when the day **comes**, the **universe passes away**. As conclusive as this is, we will expand the evidence on Peter’s point.

6.2 Who Peter is talking to

Peter's audience seals the point. Peter's second epistle was not written in hazy generalities, it was a direct warning to **real churches** in Pontus, Galatia, Cappadocia, Asia, and Bithynia. He warns them, "*what manner of persons ought **ye** to be... looking for and hasting unto the **coming** of the day of God, **wherein** the heavens being on fire shall be dissolved*" (2 Pet 3:11–12). He isn't exhorting **resurrected saints already-glorified and living inside a supposed millennial utopia**; they would have nothing to fear or be warned about. He's exhorting present believers whose next great event is **The Day that comes** and **dissolves the cosmos**, "*the day of the Lord*" (v.10); certainly, an appropriate warning for those still working out their salvation (as we are today) until the Lord comes.

6.3 Peter's scoffers confirm no prior 'secret event' or post-Parousia phase

Peter further cements the timing and ties the Second Coming to the end of the world. Peter says, "*There shall come in the last days **scoffers**... saying, **Where is the promise of his coming?** for since the fathers fell asleep, **all things continue as they were** from the beginning of the creation*" (2 Pet 3:3–4). **That taunt only works if no rapture, resurrection, or apocalyptic event has already happened.** If there had been a prior rapture, global coming, or if we were living in a **post-Parousia** millennium, the world would *not* look like "***all things continue as they were from the creation***"; people would not be mocking. Peter's point assumes we're still in ordinary history, awaiting the **one** thief-like Day—so there's been **no earlier rapture** and **no present, post-arrival millennium** already underway. Again, this warning is to the present church, "***The day of the Lord will come as a thief in the night; in the which the heavens shall pass away...***"

6.4 Jesus and Paul place Peter's 'thief' event at the Second Coming and the End of the World

Paul and Jesus locate that thief-like Day at the Second Coming itself. In one continuous sequence: "*the Lord himself shall descend... the dead in Christ shall rise... then we who are alive... shall be caught up... so shall we ever be with the Lord*" (1 Thess 4:16–17); and **that** is the very Day that "*so cometh as **a thief in the night***"—matching Peter's description precisely and bringing "*sudden destruction*" on the unprepared (5:2–3). Our Lord says the same about his coming as a "**thief**"—normal life, then sudden arrival, like Noah's day (Matt 24:37–44). None of this leaves room for a thousand-year earthly phase between His appearing and the final dissolution.

Taken together, this **forces the 'day of the Lord' to be a single climactic day**, not a 1,000-year era. It also aligns with Jesus' repeated promise to raise His own '**at the last day**' (John 6:39, 40, 44, 54), His teaching that the harvest is '**the end of the world**' (Matt 13:39–43), and Paul's sequence: '**Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end**' (1 Cor 15:23–24)."

7. Peter's Eschatology unlocks Matthew chapter 25

Peter's self-interpreting passage about the **Day of the Lord** dispels a similar, unsubstantiated Premillennial claim that **Matthew 25 is a new, thousand-year era—separate and distinct from Chapter 24's Second Coming**. We can now see **it's the uninterrupted continuation of Matthew 24's Second Coming discourse**. Jesus **never states** a new phase in the dissertation; the premillennial gap is **unstated** and fictitious. The same event carries through in 24:30–31 ***“they shall see the Son of man coming in the clouds of heaven with power and great glory... he shall send his angels... they shall gather together his elect,”*** and in 24:43–44 the **thief** motif. Chapter 25 keeps that horizon: ***“at midnight there was a cry made, Behold, the bridegroom cometh”*** (25:6), and climactically, ***“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations”*** (25:31–32). One coming **with angels**, one universal gathering, one judgment (***“these shall go away into everlasting punishment: but the righteous into life eternal,”*** (25:46)—no textual reset, no millennial interlude; the text does not infer or permit it.

8. The “Day of the LORD” in the Old Testament

Across the Old Testament's **24 occurrences** of the **Day of the LORD**, none read like an era of peace, restoration, or steady progress. They unanimously announce a **sudden, fearsome judgment**:

- ***“Wrath and fierce anger”*** that make the land ***“a desolation”*** (Isa 13:9, 11).
- ***“Darkness and gloom... clouds and thick darkness... trumpet blast and battle cry”*** (Zeph 1:15–16; Joel 2:1–2).
- ***“The sun turned to darkness and the moon to blood”*** (Joel 2:31).
- ***“A day of vengeance”*** and ***“doom for the nations”*** (Isa 34:8; Jer 46:10; Ezek 30:3).
- ***“Wailing,” “hands... feeble,”*** and ***“hearts... melted”*** (Isa 13:6–7).
- ***“Multitudes, multitudes in the valley of decision”*** (Joel 3:14).
- ***“Not light... very dark, with no brightness in it”*** (Amos 5:18, 20). When Scripture says ***“the day comes,”*** it speaks of God's **decisive reckoning**, not a program of gradual earthly improvement.

None of these texts describe a prolonged era of managed peace; they describe judgment giving way to new creation. Yet, premillennial doctrine declares that the “Day of the Lord” is to be a 1000-year period of peace with Jesus literally reigning on the earth. Present Millennialism understand this time of peace is now, with the Prince of Peace reigning in our hearts with righteousness, **peace** and joy in the Holy Ghost. The Day of the Lord will bring judgement, not peace.

9. The simple conclusion

Conclusion: the “Day = 1,000-year era” reading contradicts the apostolic timing. The Bible’s order is simple: Christ reigns now; the gospel age rolls on; then the Day of the Lord **comes** like a thief—the resurrection, the judgment, the passing of the old creation, and the new heavens and new earth. That is present-millennial hope: no postponed kingdom, no millennial delay—just watchfulness now and the consummation when He appears. This eschatological view comes from the plain and consistent reading of scripture across many authors, chapters, and both testaments.

Final Scripture Passage for Thought:

(Daniel 12:1-3, 8-9, 13)

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble**, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book**. And many of them that sleep in the dust of the earth shall awake, **some to everlasting life, and some to shame and everlasting contempt**. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

And I heard, but I understood not: then said I, O my Lord, **what shall be the end of these things?** And he said, Go thy way, Daniel: for the words are closed up and **sealed till the time of the end**.

But go thou thy way **till the end be**: for thou shalt rest, and stand in thy lot **at the end of the days**.

Footnotes

1. Premillennialists often state that the “last day” is not the actual last day or that the last day lasts 1000 years. However, Jesus constantly uses the term last day and this aligns with many scriptures that talk about “the end”, “the end of the world” and at the resurrection occurs after the 1000 years according to Revelation 20:6 Apostle Peter Is that the Second Coming And then heaven and earth pass away.

2. Premillennialists often state that the verse should be interpreted as “the end of the age” because of the underlying Greek word. However the King James writers used term “end of the world” and “end of this world” and we believe they got it right based on fact that resurrection and judgement are at the Second Coming, after the 1000 year millennium, as supported by many other passages including 1 Corinthians 15:20-24, Matthew 24-25, 2 Peter 3, the last trumpet I Corinthians 15:51-54 in 1 Thessalonians 4:13-5:5 and other passages in Revelation that talk about when the Great Tribulation comes to an end, the creation comes to an end as well.

Appendix A — Premillennial Tensions with Scripture

Contradictions That Premillennialists Must Acknowledge.

They must choose one of the following:

- A. the 'last day' occurs 365,000 days before the actual last day.
- B. or the 'last day' is a day consisting of 365,000 days.
- C. or the 'last day' is the actual last day that scripture depicts often and consistently as the very last day (and that last actually *means* last).

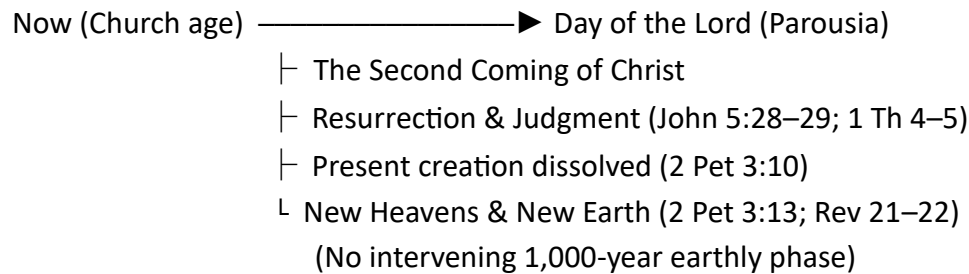
Necessary Beliefs Of Premillennialists (PMs)

PMs are forced to believe that Jesus will come either TWO or THREE more times as a “thief:” At the rapture, at the second coming, at the end of the thousand years—all are described as Jesus coming as a thief. He would have to come once as a thief and twice more as a thief in the night.

- must necessarily believe that death will continue for 1000 years after death has been defeated and put down.
- must necessarily believe “the hour” is not an hour, but rather 1000 years.
- must necessarily believe the “last day” is *not* the last day, but rather 1000 years (or 365,000 days *prior to* the last day).
- must necessarily believe “the day and hour” is not a day and hour, but 1000 years.
- must necessarily also believe that FIVE of the six times the term “last day” is used in the Bible, it does *not* mean the *last day*. But when it used the sixth time, conveniently for them it *does* mean the last day, and that it occurs 1000 years AFTER the “*other*” “last day” (mentioned 5 times by Jesus) because it fits their narrative.
- must necessarily believe the “end of the world” is *not* the end of the world.
- must necessarily believe “*this world*” is *not* this world.
- must necessarily believe “the end” is *not* the end.
- must necessarily believe the “time of the end” does *not* mean the time of the end.
- must necessarily believe the “last trump” is *not* the last trump and that there are MORE trumps after the last trump, though there is not a shred of evidence of more trumps after the last trump.
- must necessarily believe the harvest of the wheat and the removal of the tares are 1000 years apart (despite Jesus saying let them grow together until the harvest at the end of the world)

- must necessarily believe the separation of the sheep and the goats at the throne of Jesus are 1000 years apart. (Matthew 25:31-46 shows them happening simultaneously at the Second Coming and the end of the world).
- must necessarily believe that “at that time” actually spans 1000 years.
- must necessarily believe that the “promise of His coming” has been proceeded by at least one or two more comings.
- must necessarily believe that people will be mocking Christians and saying, “where is the promise of His Coming?” — AFTER He has **already come**, and not *just* come, but come in power and great glory with His angels gathering together the people of the world.
- must necessarily believe that Satan will be released from his sealed pit 1000 years *before* the pit is actually opened.
- must necessarily believe that the bottomless pit which has been sealed and shut for 1000 years is unsealed and opened more than once.
- must necessarily believe that there are multiple resurrections of the saints despite the fact that Daniel said everyone who is found written in the book will be resurrected together “at that time”.
- must necessarily believe that “then cometh the end” does not really mean the end cometh.
- must necessarily believe that when Peter warned unredeemed Christians to live right and watch for the Coming of the Lord at the destruction of the universe, that they were already in their glorified bodies.
- must necessarily believe that the “last days” are not the last days and the “end of days” are not the end of days, but that there are either multiple last days and multiple end of days, or there are days following the last days and the end of days.
- must necessarily believe that Peter warned Christians to live holy and Godly for a “THIRD Coming”, even though they would have already been resurrected to eternal life and living in their glorified bodies at the SECOND Coming.
- must necessarily believe in TWO Kingdoms and TWO ministries of Jesus on the earth, and that Jesus’ blood-bought New Testament Church was inadequate to save the Jews and fulfill God’s purpose of the cross. They must also believe in at least two resurrections of the saved, two comings, two rewards of the saints and two final judgements of the wicked.

Insert A — Present Millennial Timeline



Insert B — Millennial Families at a Glance

Feature	Historic Premillennialism	Dispensational Premillennialism	Apostolic/Present-Millennial Reading
People of God	One people (Jews+ Gentiles)	Parallel plans for Israel & Church (varies)	Fellowcitizens with the saints (Eph 2)
Rapture	Post-trib	Commonly pre-trib (varies)	Single Coming; Post-trib, no pre-trib rapture
Temple/Sacrifices	Usually not restored	Often restored (memorial or functional)	Fulfilled in Christ (Heb 10)
Resurrections	Often two-stage	Commonly two-stage	One general resurrection at His coming (John 6; 1 Cor 15)
Kingdom logistics	Earthly millennium/temple	Jewish-focused earthly millennium/temple	Christ's present reign in His Church body (the temple)
The Current Temple	Some say Introductory temple followed by a literal grand edifice. Some say future temple not required.	Introductory temple followed by a tribulation temple, and a literal grand edifice during the millennium.	The body of Christ, no need to return to brick and mortar One new household of God with Jesus Christ as the chief cornerstone. (Eph 2)
The New Covenant Church	Part 1 leading to a dissimilar two-phase mission A transitional bridge to a later age Parenthesis Waiting for the kingdom Unfinished work Postponement	Part 1 leading to a dissimilar two-phase mission A transitional bridge to a later age Parenthesis Waiting for the kingdom Unfinished work Postponement	Single mission, finished work of Christ The house God now inhabited by His Spirit (Eph 2:22) Fulfillment and conclusion Already translated into the kingdom of Christ (Col 1:13) Finished work: Christ died once for all (Heb 10:10) Priesthood

Insert C — Comparing Eschatological/Millennial Timelines

